R. JOSHUA B. KORHAH SAID: WHY WAS THE SECTION OF 'HEAR' PLACED BEFORE THAT OF 'AND IT SHALL COME TO PASS'? SO THAT ONE SHOULD FIRST ACCEPT UPON HIMSELF THE YOKE OF THE KINGDOM OF HEAVEN[19] AND THEN TAKE UPON HIMSELF THE YOKE OF THE COMMANDMENTS.[20] WHY DOES THE SECTION OF 'AND IT SHALL COME TO PASS' COME BEFORE THAT OF 'AND THE LORD SAID'? BECAUSE [THE SECTION] 'AND IT SHALL COME TO PASS' IS APPLICABLE BOTH TO THE DAY AND TO THE NIGHT,[21] WHEREAS [THE SECTION] 'AND THE LORD SAID' IS APPLICABLE ONLY TO THE DAY.[22]

GEMARA. This[23] proves that precepts must be performed with intent.[24] [No, perhaps] what IF HE HAD THE INTENTION means is, if it was his intention to read the Scripture? 'To read'? But surely he is reading! — [The Mishnah may refer] to one who is reading [a scroll] in order to revise it.[25]

Our Rabbis taught: The Shema' must be recited as it is written.[26] So Rabbi. The Sages, however, say that it may be recited in any language. What is Rabbi's reason? — Scripture says: and they shall be,[27] implying, as they are they shall remain.[28] What is the reason of the Rabbis? — Scripture says 'hear',[29] implying, in any language that you understand.[30] Rabbi also must see that 'hear' is written? — He requires it [for the lesson]: Make your ear hear what your mouth utters.[21] , The Rabbis, however, concur with the authority who says that even if he did not say it audibly he has performed his obligation. The Rabbis too must see that 'and they shall be' is written? — They require this to teach that he must not say the words out of order. Whence does Rabbi derive the rule that he must not say the words out of order? — He derives it from the fact that the [text says] 'ha-debarim' [the words] when it might have said simply debarim [words]. And the Rabbis? — They derive no lesson from the substitution of ha-debarim for debarim.

May we assume that Rabbi was of opinion that the whole Torah is allowed to be read in any language, since if you assume that it is allowed to be read only in the holy tongue, why the 'and they shall be' written by the All-Merciful? — This was necessary, because 'hear' is written.[31] May we assume that the Rabbis were of opinion that the whole Torah is allowed to be read only in the holy tongue. since if you assume that it is allowed to be read only in any language. why the 'hear' written by the All-Merciful? — It is necessary because 'and they shall be' is written.[32]

Our Rabbis taught: 'And they shall be'.[33] This teaches that they must not be read backwards. 'These words upon thy heart'.[33] Am I to say that the whole [first] section requires kawanah?[34] Therefore the text says 'these': up to this point kawanah is necessary, from this point kawanah is not necessary. So R. Eliezer. Said R. Akiba to him: Behold it says.

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(1) Isa. XLIII, 18.

(2) Ibid. 29.

(3) I Chron. I, 27.

(4) As it says, Behold I have made thee a father of a multitude of nations, Gen. XVII, 5.

(5) 'Sarai' means literally 'my princess', Sarah 'princess' simply.

(6) Ibid.

(7) Which is more serious.

(8) Ibid.

(9) Sc. for you but not necessarily for others. Gen. XVII, 15.

(10) Ibid. XLVI, 2.

(11) Neh. IX, 7.

(12) Nehemiah, so called because he was here speaking under the guidance of the holy spirit.

(13) This is explained in the Gemara. Lit., 'he directed his heart'.